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The Divinity School News

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[The following sermon was preached in Joseph Bond Chapel on April 8, 1960, by Paul R. Sponheim. Mr. Sponheim is a student in the Divinity School studying toward the Ph.D. degree in the field of Christian Theology.—EDITOR.]

THE POWER OF LOVE

> And the great dragon was cast out, that old serpent, called the Devil, and Satan which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
>
> And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
>
> And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
>
> REV. 12:9–11

THE text from the Book of Revelation read as our New Testament lesson a few moments ago threatens to involve our understanding of good and evil in no end of difficulty. One certainly need not commit himself to the rash venture of reading the Apocalypse in order to encounter these difficulties. Yet the difficulties, while pressing in on every side, do seem to burst upon us with a singular forthrightness in Revelation's ecstatic utterances. For if one can keep his concern for clarity and precision from being wholly carried off by the chargers of his imagination, which are so readily roused by the text's stirring tempo, and if one can stop short of selling his critical soul to the fascinations of the number symbolism whose luring wares the text's context displays—if one can do so, I say—then one comes rather quickly upon such questions as: "What is the Devil doing in *heaven* anyway?" "If God is good—whatever 'good' may mean concretely—how is it that the evil one has his ear?" "How comes it that he 'accuses the brethren day and night before our God'?" "Has not the play been badly cast?" True, my commitment to God bears within it a submission to the searching eye of him who knows the innermost parts. Thus against judgment *as such,*

I have no cry. But that my accuser should be one seemingly by definition opposed to God—what point is there to that? Perhaps the Devil himself fares no better. For, if the principle of evil itself is saddled with the inspection of mankind in the administration of a good God, how shall we any longer have any criterion by which we may distinguish a criminal from a virtuous man? Indeed, we find ourselves in a situation resembling that of this city's populace in recent months—a situation in which the sharp and serviceable contrasts between good and evil threaten to dissolve, therewith precipitating the disintegration of our universe of morality and religion.

The difficulties seem to center in the Devil's role as accuser. What might be the character of that activity? We might most readily regard the introduction of any evidence indicating that we have compromised our cause, that we have been slothful or unfaithful in the service of the good, as an accusation fit to be feared. I suppose that this is the sort of bad marks the image of the celestial accountant most quickly calls forth not only for the penitent on the sawdust trail of Billy Graham's smartly polished halls but also—with differences, of course—for many of us. But such a conception of the accusation does not bring any way of dealing with the difficulties just discussed. Some way of dealing with those difficulties may, however, be available to us if we probe beneath the sort of accusation mentioned.

Both philosophically and religiously the word God has been used by men to name that which they sensed to be the source of the real and the essence of the good. But the smitten conscience cries out that those roles are not identical, for evil is not unreality. Still God is not two but one. Faith affirms that the Good it knows is not other than the God of the universe. Thus faith must somehow find its God to be relevant to all things. If he is not, then either God has not been rightly discerned or else it is no longer possible to find guidance in the definition of terms. What more telling accusation, then, could be put against the Christian than this—that somehow the Good he knows is just not relevant; that Good just does not manage to relate itself to the ongoing passage of reality.

Can this be what lies behind the accusation of disloyalty and infidelity to the Good? The faith by which our relation to the Good lives simply fails to extend its influence beyond its own immediacy and so gives just cause for the complaint to rise from the wider stretches of reality that our Good is not God. The plea is that the God in whom both the good and the real are rooted will expose these charlatans for what they are—worshipers in name but in spirit far from him.

This reading of the accusation is not likely to be merely a matter of theoretical speculation for us. Rather we bear the accuser in our bodies. Have not we been troubled with the thought that perhaps what we are doing in this place really matters very little—that somehow what we are about does not have much chance of making a dent in the mad rush of the world around us? All sorts of avenues of escape are open to the one plagued with such doubts. The student can tell himself that perhaps the little creatures born in the late hours to the ticktack of his typewriter are abstract, theoretical, and *therefore* irrelevant, but just wait until he "gets out in the world" to *apply* these ideas. Granted, these years are in some sense preparatory, but does not the sense of irrelevance often penetrate to the very substance of our faith? Indeed, we fear that day when we can no longer plead our apprentice status as a mask for our irrelevance. Perhaps that fear roots in the sense of disruption bearing in on us in the consciousness that our study and reflection concerning the "things of God" fail to relate themselves in any internal way to the wider provinces of our life—to our relations with our fellows, with our families. But other escapes offer themselves. The student—or the professor as well, for that matter—can appeal to the universality of estrangement evident in the way in which reality resists the, that is, *his,* Good. He can talk about the social gospel as religion gone wrong. Granted, man can resist the call to the Good, and therefore the Good is a judgment on the real and not just an extension of it. Still the question presses: "If God is the God of the real and of the good, and if our Good is God, then ought not our faith in the Good become a power in the real?"

The writer of our text pleads that a vision calls forth the answer that the faith for which he speaks is such a power. The accusation is answered. Indeed, the accuser, while not destroyed, is thrown down, for "the salvation, and the power, and the kingdom of our God, and the authority of his Christ have come." That the casting-down of the accuser is shown forth by the coming into power of the accused well accords with the reading of the accusation as one of impotence and irrelevance. But we cannot remain content with viewing the progression of the text as a confirmation of our analysis. Can we not break through this formal level? Two questions force themselves forward: "What precisely is the faith with power?" "How has it conquered or how will it or does it conquer?" The answer to the second question—that regarding the means of victory—opens the way to a discernment of an answer to the first. The text declares that the

brethren have conquered the accuser "by the blood of the Lamb and by the word of their testimony."

"By the blood of the Lamb"—of the Lamb, whose suffering we contemplate in Lent. But Lent climaxes in Holy Week, and Holy Week in Easter. We conquer by the blood of the Lamb, as surely as the victory of Easter issues from the apparent defeat of black Friday. But how is it so? Does the Saturday falling between the two days hide some celestial transaction—some arbitration by which defeat is held to count for victory? At any rate, it does not count for victory without some conditioning element in raw terrestrial reality. For those who conquer do so not only by the blood of the Lamb but also "by the word of their testimony." Whatever arbitration may lie beneath these doings is not so arbitrary as to exclude men's involvement.

Somehow, then, by the blood of the Lamb a power becomes available to men. That power, in effectually flowing forth through their affirmation, their testimony, casts down the accuser. At this point the answer becomes clear to the first question—that concerning what the faith with power is. Our text makes this evident. For our account of the victory is incomplete until we join the text in adding to "they have conquered by the blood of the Lamb and by the word of their testimony"—until we add to this—the clause "for they loved not their lives even unto death." We commonly hear it said in these halls that the significance of the death of Jesus must not be separated from the significance of his life. Indeed it ought not, for it is another expression of the love which dominated his existence. Neither should the means by which the Good attains victory be separated from the Good which attains the victory. Christ's love was such that he sought to open himself to others in their need that they might be "saved"—be made whole. He did this to the point of death. Now we are told that the disciples' testimony was efficacious because they "loved not their lives even unto death"—that is, because they did not shut themselves off from others in the security of self-will but gave of themselves even unto death. Such giving, such love is powerful—so powerful, our text tells us, that the accuser is cast down. Shall we not draw the conclusion offered to us—that that by which the Good conquers is *itself:* that the Good is Love. Is not this the lesson which Lent brings: that love is no weak thing but that its suffering is strength and its defeat is the seed of its victory and that in this suffering, giving love, we find the very heart of God revealed?

Why it should be so, I suppose we cannot say. Why love should be powerful, why it should live on beyond itself—even beyond its own denial and rejection—why it should have transforming power—of the cause of such things we do not know. Perhaps we cannot even say *how* it is so that love has these qualities. The text seems to offer us a way of confessing both our faith *that* it is so and our inability to see *how* or *why* it is so, in its juxtaposition of a celestial triumph and a terrestrial one. For we do confess that somehow beyond or before the struggle characterizing this temporal process Love has been marked out as the good with power. The Lamb has been slain before the foundation of the world.

But Lent does not merely impart enlightenment as to the significance of the love incarnate in Jesus. It issues a call to let love find expression in our lives. The Good only conquers in men when their word is the testimony of those who "love not their own lives even unto death." If someone could tell us what that love would mean concretely in our lives, it would seem to mean that our lives were unreal. But by that very fact of the failure to produce a blueprint it becomes evident that we are not called on to whip ourselves up into some frenzied *imitatio Christi,* which is unnatural to the context of relations in which we live. To be a Christ to one's neighbor does not mean seeking specific conformity to the concrete features of Jesus' life, even to the point of virtual suicide. One need not first become a Jew in order then to become a Christian. Nor does the call to love laid upon us mean that our significance for others will equal that of Jesus for them. But it does mean that we are called to heed the voice of the Spirit telling us how we may best open ourselves to others so that they may reach the Good. It does mean that in the Lenten gospel lies the divine Law as well. For the blood of the Lamb only "saves"—only lives, as the Love incarnate in God's Christ reaches us to make us loving. Only then is the accusation proved wrong, and only then is the accuser cast down. Only then can the "many angels" envisioned "round the throne" be right in saying: "Worthy is the Lamb who was slain to receive power and wealth, and wisdom and might, and honor and glory and blessing." *Amen.*

PAUL SPONHEIM

FROM THE DEAN'S DESK

Some of you who receive the *News* will already have heard that I am leaving the Divinity School at the end of June, 1960, to become professor of Old Testament at the Divinity School of Vanderbilt University. The decision to return to full-time teaching and research was difficult for me to make because of my profound affection for the Divinity School and the joy I have had in serving as its dean for the past nearly five years.

I wish to thank all of you—trustees, alumni, students, faculty members, staff, and friends of the Divinity School—for the generous aid and encouragement given me. It is my hope and intention to remain in touch with the School in many ways, not least among them being the regular receipt of my copy of the *Divinity School News*. The editor of the *News*, Mrs. June E. Lawson, goes unnamed in the publication. She deserves particular thanks from me for the enormous help she has been in a host of ways.

Gratefully,

WALTER HARRELSON

CONVOCATION

At the Winter Convocation on March 18, 1960, the following degrees were conferred:

Master of Arts:

IN THE DIVINITY SCHOOL

PAUL JAMES CLARK

A.B., Butler University, 1954
Thesis: "The Relationship of John to the Synoptics"

ROBERT JAMES CLARK

A.B., Elmhurst College, 1953
D.B., University of Chicago, 1956
Three papers

DOYAL DAWSON O'DELL

A.B., University of Redlands, 1953
D.B., University of Chicago, 1956
Thesis: "Ambivalence of Schleiermacher's Presupposition in *The Christian Faith*"

STANLEY LEROY VAN ETTEN

D.B., University of Chicago, 1958
Thesis: "The Concept of Tragedy"

Doctor of Philosophy:

IN THE DIVINITY SCHOOL

RICHARD CLARENCE BUSH, JR.

A.B., Southern Methodist University, 1944
Thesis: "Foundations for Ethics in the Sacred Scriptures of Early Hinduism and Theravada Buddhism."

ARMIN HENRY LIMPER

A.B., Elmhurst College, 1945
D.B., Edens Seminary, 1948
Thesis: "Bultmann's Hermeneutics and His Interpretation of John 13–17"

F. DEAN LUEKING

A.B., Concordia Seminary, 1954
D.B., *ibid.*, 1954
Thesis: "The Confessional-Evangelical Tension in Shaping the Missouri Synod Conception and Practice of Missions"

SUMMER SEMINARS AND WORKSHOPS, 1960

The Federated Theological Faculty of the University of Chicago is concentrating its summer program for 1960 on three workshops and seminars. Registrations are being received, and your attention is called to the areas of study and

the dates of these workshops and seminars.

"The Core Moralities and a Ministry of Meanings" (a workshop for leaders of youth). The Workshop is designed for ministers, directors of Christian education, and college-student workers. As the Workshop is not a series of separate classes but an enterprise, only those who can participate for the entire period and give their full time each day should apply.

Date: June 20–July 1.

Director: Ross Snyder, Associate Professor of Religious Education.

"Pastoral Care and Counseling." The annual two-week summer Workshop on Pastoral Care and Counseling will have as its theme "The Clergyman's Role in Mental Health." Unlike other years, the 1960 course will be held two separate weeks—the first week beginning Monday, June 27, and the second week beginning Monday, September 19. This will give the students opportunity to test clinically, in their own parishes, the theoretical aspects of the course and then return in September, when their experiences with their people can be studied more intensively. In a recent pilot project conducted in pastoral care it was demonstrated that much more benefit is derived from a two-week course when a period for homework separates each of the one-week periods.

In addition, we shall attempt to draw our students from within a two-hundred-mile radius of Chicago in order that two half-day clinical sessions can be held during July and August. The teaching staff for the two one-week periods on campus will include members of the theological and medical faculties of the University. Every possible opportunity will be given students to meet in small groups for case presentations, role-playing, and discussion with patients in the University of Chicago Clinics.

Date: Two separate weeks: June 27–July 1; September 19–23.

Director: Granger Westberg, Associate Professor of Religion and Health.

"Seminar in Preaching." The Seminar in Preaching, with registration limited to eighteen members, is a novel exercise in homiletics that will be conducted for the fifth consecutive season in the summer of 1960. It has passed the experimental stage and shows promise of becoming a widely used model for training in sermon preparation and preaching, not only as a "refresher" device, but in the basic theological curriculum. The organization of this project and all the procedures involved in its operation flow from a single basic assumption and concern. It is assumed that biblical interpretation and the theological interpretation of the Christian faith are integral aspects of sermon preparation. It is felt that there must be a live interchange in homiletics between the art of interpretation and the art of proclamation. It is the concern of the Seminar to foster and deepen this interrelationship, not theoretically but concretely. Its purpose is to enable the participants to gain facility in the utilization of biblical and theological resources for preaching.

The theme of the Seminar in Preaching for the summer of 1960 is "The Facts of History and the Themes of Faith." The study, and the sermons to be given, will be based on the Book of Psalms. The Seminar will seek to explore the significance and implications of the fact that the Psalter of Judaism has also always been a main vehicle for the faith and piety of Christians. It will treat psalms both in their relation to the concrete, emporal facts of Israel's history and as forms for the confession of a universal faith, whether Jewish or Christian.

Date: July 11–22.

Directors: J. Coert Rylaarsdam, Professor of Old Testament Theology and Chairman of the Biblical Field; Joseph Sittler, Jr., Professor of Theology; and Wallace W. Robbins, Minister, First Unitarian Church, Worcester, Massachusetts.

EXPENSES

Tuition: The tuition cost is $50.00 for each seminar or workshop.

Registration: An advance registration fee of $5.00 is required. This will be credited against the tuition cost but is not refundable in the event of withdrawal.

Credit: No academic credit can be given for the seminars or workshops, but registration will be through the University of Chicago, and certificates of completion will be given.

Housing: Dormitory rooms are available at $2.00 per day per person. New furnished apartments for families are available in limited quantity at $25.00 per week.

Meals: Meals are available at the University cafeteria and at Hale Student Center Cafeteria. A generous estimate of the cost of the meals at the cafeterias is $4.00 per day. Meals are also available at neighborhood restaurants at a slightly higher cost.

For registration, room reservation, or further information you may write directly:

Office of the Dean
Federated Theological Faculty
University of Chicago
Chicago 37, Illinois

RELIGION AND PERSONALITY

The Field of Religion and Personality was established by decision of the faculty in 1949 and began operations in 1950. By the close of the present academic year it will, therefore, have had ten years' experience.

In retrospect, five major considerations appear influential in creating the field over and beyond the tendency of faculty members, always and everywhere, to seek more recognition and better status for their interests. The first motive was to provide a better organizational and curricular vehicle for several subjects of study that had been introduced at various times and for various reasons. There was, for example, the psychological study of religion, car-

ried out mainly in the field of Christian doctrine. That same field had also begun exploration of the possible theological significance of psychology, psychiatry, and the related personality disciplines. These two types of interest, stemming originally from work in the field of Christian Theology, have been basic in conceiving the theoretical aims of the field. Indeed, these aspects of the field may be regarded as mission outposts of the field of Christian Theology.

Over the years several subjects of study had been developed in the old "practical field." But their real significance and their theoretical dimensions were often obscured by the older form of curricular structure. There were religious education, pastoral care and counseling, interprofessional relationships at the point of helping individuals and families, and the beginning study of small-group operations. While undoubtedly "practical" in action and effect, it had become clear that such studies ran severe risks in two directions if divorced from theory and theology. On the one hand, they were tempted to "imperialize" and, on the other hand, to become techniques, devices, or gimmicks. Placing these interests within a field theologically oriented and theoretically based could safeguard against the temptations and at the same time insure that the theoretical interests would not be divorced from practice.

Thus the field was established, as a first reason, for structural and organizational purposes out of previously disparate interests already represented in the curriculum. The development of the field has of course caused new orders of interest to emerge, and different orders of priority are given to the older interests. None of the older interests is, however, neglected.

The second motive behind the field's establishment was the promotion of inquiry and research. Whether the particular interest emerged from theory or from practice, the older structures seemed generally incapable of fostering much of this especially at the level of Ph.D. study. The student attempting study of this kind within the field of Christian Theology was handicapped by insufficient help on the personality studies and the operational dimensions. The student trying it from the old practical field had trouble being either properly theoretical or properly theological. The new field made possible research that could lean either toward theory or toward practice but never without serious consideration of the other.

The quantity of research that has reached publication stage during the decade has been somewhat disappointing, but its quality has fully justified the original decision. So has its variety, which structures the advanced student's inquiry without cramping it.

The third motive in creating the field was to improve the quality and relevance of D.B. instruction and, if at all possible, to do so without increasing the number of courses required of the student. In previous curriculums most D.B. students had taken a course or two in religious education, one in pastoral work, one in the psychology of religion, and probably at least one involving the rela-

tion of theology to the sciences in some aspect. A principal purpose of the core sequence of three courses in the field has been to provide integrated instruction that includes all the older concerns plus the equally important interests that emerge only with the effort at integration. Even if the D.B. student takes no advanced or specialized courses in Religion and Personality, but only the core sequence, he receives instruction in more areas, both theoretical and practical, than he did before, and with fewer class hours. Whatever deficiencies may remain in the way the faculty of the field teaches the core sequence, it is a plain fact that entirely new ways of examining and organizing material had to be devised to achieve the aims. It was a fortunate discovery that organization of the material of the field for Ph.D. study, although it could not properly be transliterated to the D.B. program, nevertheless gave the basic clues to the latter. Thus the research and inquiry, far from standing in the way of the D.B. student's interest, has been its indispensable aid.

In the core sequence the D.B. student examines current general knowledge of human development in its relation to religious development and thus lays the foundation for his work in religious education. He examines at least the rudiments of the potential relationships, and mutual criticisms, of Christian thought and the personality sciences in both their findings and their convictions.

On the side of pastoral operations, instruction is concentrated on pastoral work with individuals and the leadership of small groups. Viewed in the light of the usual six offices of the church and ministry, the field assumes introductory responsibility for instruction in pastoral care and religious education. The faculty as a whole, especially through the Committee on the Ministry, is currently seeking, with some considerable prospect of success, proper ways of instructing the student in relation to the other offices: evangelism, preaching, social outreach, and worship. Religion and Personality intends no monopoly on instruction at the level of operations. Yet we are inclined to believe that proper instruction in these other areas of function and operation is unlikely to advance unless undergirded by research and inquiry about those areas. At least this is the testimony of our experience in relation to those operational areas of principal concern to us.

The fourth motivating force in establishing Religion and Personality was to guarantee the theological focus of the inquiry and instruction. The basic questions asked, and the basic answers sought if not always or easily found, need to be theological in character. Although adherence to such a focus must rest finally upon the interest and commitment of faculty members, it can be greatly aided or impeded by structure and organization. When the field is made structurally co-ordinate with the fields of Bible, Christian Theology, History of Christianity, Ethics and Society, History of Religions, and Religion and Art, it becomes clear to all that each field is theological in the general sense of the term and is thus obligated, through the

data of its special interest, to bring something to the common theological board. The privileges inherent in such a structure are matched by manifest obligations. This helps every field to orient itself as a theological field without, however, yielding to the temptation of creating a wholly special theology of its own apart from the common currency.

In a quite obvious sense Religion and Personality is a "dialogic" field. With all the aid and comfort it gets from the other theological fields, it is this field that is charged to engage in critical encounter with the sciences and arts professing to elucidate human personality. The approach to these other disciplines must involve respect for their autonomy and their findings, persistence in seeking relevancies to the theological concern, and a critical apparatus that can distinguish findings from convictions and opinions. Such inquiry, encounter, and criticism require time, and even the best of theologians could hardly be effective if he gave it his left hand on alternate Saturday mornings. All these disciplines, furthermore, are expanding and changing at what seems an accelerating rate. There is more to appreciate and more to criticize. Even more than in the past, therefore, either some people are explicitly charged with such investigation or it will not get done.

Like every other field of theological study at Chicago, Religion and Personality has no collective orthodoxy, no one theological point of view except as we are within a Christian framework however that be defined by the person, and no official view of the proper relationship that ought to obtain in the dialogue between theology and the personality disciplines. Both faculty and students, however, are under obligation, and, if need be, prodding by mutual discipline, to deepen and re-examine their points of view regardless of content. This applies both to the theological point of view seen in itself and to its point of view in the relation to the personality sciences. Here too there is no orthodoxy.

Yet there are minimal conditions without which the inquiry of this field would become either frivolous or extra-theological in character. For example, a theological position that accorded no merit to anything in the theological tradition, and that equated its doctrine of man with the findings of the personality disciplines, would in effect be extratheological in character and would lack the ability to bring criticism to bear on the convictions of the students of personality. Or a theological position that declared, in advance of specific investigation, that any conceivable findings of the personality disciplines would lack any theological relevance or significance could not possibly engage seriously in this kind of study. This still leaves plenty of room for serious inquiry, all the way from Barthians to humanists.

The obviously dialogic nature of Religion and Personality has been noted. We deny categorically, however, the pejorative connotations sometimes attached to this descriptive term, as if it involved some peculiar form of impurity or mixed marriage. In some of its dimensions, every

field of theological inquiry is dialogic. Bible would have a hard time without archeology, linguistics, and oriental history. Christian doctrine would be impoverished if it ignored philosophy. Church history takes general history seriously. Ethics considers both philosophy and the social sciences. Although a field like Religion and Personality is more obviously dialogic than are the fields whose structures have been long established, there is no a priori reason for regarding this as other than the result of the present historical situation, rather than as inherent in the subject matter.

The fifth motive at work in creating Religion and Personality was to foster genuine dialogue between theology and the personality disciplines. The meaning of this, in relation to content, has already been suggested immediately above. What needs to be noted additionally here is that it is uniquely within the Chicago tradition to take dialogue seriously. From the days of President Harper, the one theological position impossible at Chicago was to refuse to take the cultural disciplines seriously or to write them off as theologically irrelevant without examination. From the perspective of the theological climate of our day, some of our predecessors seem at times to have yielded overmuch authority to certain cultural disciplines—especially to sociology and history—at the expense of adequate and multifaceted elucidation of the theological tradition and resources. But, even if such criticism of relative emphases is just, the main point of the Chicago tradition remains. If it were deserted, even under the apparently laudable motive of becoming representative, the most unique element of the Chicago tradition would be lost.

Although Religion and Personality was founded just a decade ago in its present structure, therefore, its establishment is a logical consequence of the commitment from the beginning of the University to inquire into the relation of theology and the disciplines of culture. To explore these disciplines seriously and in depth is to take risks, not regarded as a popular enterprise by those intellectual ascetics who believe themselves to be living in a kind of kerygmatic Garden of Eden. Even they, if they looked a bit farther, or in a mirror, would see that sweat and toil are all about. But the risks that must be taken in a sweat-and-toil world need not mean the slightest relinquishment of all that is basic in the theological tradition. Here we learn even from the errors of our predecessors. But we learn far more from their daring.

BACHELOR OF DIVINITY

Under the present four-year D.B. program, students normally take the three-course core sequence in Religion and Personality during either their first or their second year. In a syllabus for these students the aims were recently stated in this four-fold fashion:

1. To introduce the student to the sciences of man bearing upon our understanding of human personality as these affect religious and theological understanding and religious leadership.
2. To aid the student's critical and constructive understanding of theology so that he may deal properly with the

material from the personality studies.

3. To encourage each student to form a personal perspective on the relationship between personality studies and theology which is well informed, critically acute, and true to his deep personal convictions.
4. To help the student learn the rudiments of applying his combined insights from personality studies and theology to the practice of religious leadership, especially in the functions of pastoral care and counseling and of religious education and group leadership.

As taught at present, the focus of the first course is on the bases of relationship and mutual criticism between theology and the personality studies. That of the second is on development and religious development. The third course emphasizes the functional and operational aspects and is about equally divided between religious work with individuals and with groups. Several faculty members from Religion and Personality are engaged, along with other faculty members from other fields, in the orientation courses for D.B. students before entering upon the internship year. They will similarly be engaged with all D.B. students in some parts of the integration courses during the year following the internship year.

The D.B. student who wishes to make Religion and Personality his field of specialization will take six or more courses in the field beyond the core sequence, most of them during his fourth year. The field does not specify that each student take the same courses but has instead instituted a special advisory system whereby the student can work out a plan of specialized courses within the field, and in cognate departments of the University, that comes closest to meeting his needs consistent with specialization.

The course requirements of the D.B. degree at present make it difficult for the D.B. student to take elective courses in any field other than that of his specialization. At the most, therefore, a student not specializing in Religion and Personality could take perhaps one or two courses beyond the core sequence. For the time being, then, major reliance in general instruction of D.B. students falls necessarily upon the three-course core sequence. The great majority of students in the present core sequence are those working for the D.B. degree, so that it is possible to plan these courses with the needs of D.B. students foremost.

The D.B. student specializing in Religion and Personality will not, thereby, become wholly prepared for any specialized vocation within the ministry in general. To become an institutional chaplain, he would still need an extended period of supervised clinical training, unless perhaps he had done that during his internship year. To become a specialist in religious education, he should have more specialized study than is allowed for in the present D.B. program. The real aim of specialization at the D.B. level is not to make the student a technical expert in some branch of the ministry but to equip him to do better than average work in some aspects of any ministry and at the same time to teach him how con-

centration on a special perspective can aid him to illuminate his ministry in general.

DOCTOR OF PHILOSOPHY

The general requirements for the Ph.D. degree in Religion and Personality are the same as in the other fields of theological study, with two exceptions. Our field requires clinical pastoral training or its equivalent, but it requires only one foreign language, not two. The requirements on qualifying examinations to demonstrate general education in theology, the passing of a field examination written (twenty-four hours) and oral (two hours), and the writing of an acceptable dissertation are all the same.

Once the Ph.D. student has passed the qualifying-examination level of his study, it is assumed that he, with counsel from his adviser, is responsible for doing whatever is necessary—through courses, reading, or experiential study—to prepare himself to take his field examination and write his dissertation. The degree of independence in his inquiry should grow steadily until, at the completion of his work for the degree, he is in principle a colleague of the faculty. So far as resources permit, courses and seminars are offered to help the student in all major dimensions of the field. But it is never presumed that the student need know nothing but what he has been exposed to in courses.

The outline of the written part of the field examination suggests the areas of knowledge to be covered by the Ph.D. student.

1. "Knowledge and Method in the Sciences of Man." Some rudimentary survey knowledge is certainly required of this whole area but manifestly not a mastery at the specialist's level. It is ordinarily expected that the student will have done intensive study in some significant aspect of the personality studies.
2. "Interrelationship of Theology and the Sciences of Man." Here the student must demonstrate his own theological competence and integrity, his understanding of the problems of relating theology to the personality studies, and a defensible position concerning that relationship.
3. "Methods of Study of Religion and Personality." In a field of this kind, methods of inquiry are too new to be codified. In addition to demonstrating familiarity with method both in theology and in personality studies, the student is held responsible for articulating the methodological bases in pursuing further his own special concerns and point of view.
4. "Dynamics of Religious Work with Individuals and Groups." This is self-explanatory, except that the need to undergird a point of view concerning practice with theory that has taken both theology and personality studies into explicit account may be stressed.
5. Area of sub-specialization. Ordinarily, the student works either on pastoral care and work with individuals or on religious education and work with groups. Provision is also made, however, for the student whose special concern is religion in higher education.
6. Area to buttress the sub-specialization. It is intended ordinarily that this area

be some aspect of the cognate cultural discipline. For example, the student whose sub-specialization is pastoral care and work with individuals may offer study in personal counseling, or theory of personality, or psychiatric theory—if he has had the proper kind of study in each instance. Or the student whose sub-specialization is religious education and group work may offer some aspect of education, or group dynamics, or social psychology—also provided he has done the proper study under proper auspices.

A special prospectus outlining the program and its requirements in detail is available from the office of the Dean, as is a procedural memorandum giving special instructions to potential applicants. The pressure from qualified applicants has proved so great that admissions have had to be limited in number. A potential applicant, therefore, does well to take action at the earliest date possible for him.

Ph.D. study is regarded as equipping a man for independent investigation and inquiry in this field and not as specific preparation for a specific occupation. Many who have been and are in the program are interested in becoming teachers in theological schools; some have been interested in returning to the ministry of the local church; a few, in teaching in a liberal arts college; a few, in doing religious work on a college or university campus. In the progress of his Ph.D. work, a student can certainly acquire what he needs for these or related special occupations within the ministry, broadly considered. But the program itself is not oriented occupationally.

In terms of professional identification, the student completing this program is a theologian, albeit of a special kind. Although he may, during the program, have studied enough psychology, for instance, seriously enough to qualify for Associate Membership in the American Psychological Association, there is not within the program any attempt to orient him to professional identity as a psychologist, and certainly much that is appropriate to Ph.D. study in psychology is not contained in this program. A student wishing other professional self-identification than as a special kind of theologian should undertake his study in the proper division or department of a university. This does not mean that students in our program must be, in the ecclesiastical and ordination sense, ordained ministers.

The program of the Ph.D. student does not, except for the general requirement of at least three full quarters in residence, proceed by any specified number of courses. Applicants should not be misled by this absence of course credits, however, into underestimating the time that may be required. On a sheer statistical basis, students entering to work for the Ph.D. after completing a D.B. program tend to average between three and four years in residence, not counting the additional time needed to complete the dissertation. This is an average for our field and for Ph.D. work in the other theological fields generally.

The faculty of our field holds generally that the proper answer to a person who asks whether or not he should study for

the Ph.D. is, "If in doubt, don't." A man who wishes to be an institutional chaplain or clinical training supervisor can reach his goal much more quickly by taking one to three years' training with such organizations as the Council for Clinical Training and the Institute of Pastoral Care. The man who wishes to improve his ability and understanding in relation to pastoral care and counseling may do so either through clinical pastoral training or through enrolling in a combined clinical and academic Master's degree program such as is offered by several excellent theological schools. The rigors and demands of a Ph.D. program can be sustained, finally, only if precisely this is needed for a man's intellectual and spiritual fulfilment. The "union-card" aspect of the Ph.D. can hardly be denied, and as an extra motivation it has its points. But, alone, it is not enough to see a man through.

MASTER OF ARTS

Students will be admitted to work for the M.A. degree in Religion and Personality only under special circumstances, requiring the special consent of the field for such admission. The reasons for this stricture are partly the limitation of faculty resources and partly matters of principle. As to the former, the need to refuse admission to some qualified Ph.D. applicants because of limitation of resources, in a time when persons with a Ph.D. in this field are greatly needed, dictates caution about any other admissions except in relation to the D.B. degree.

There is also, however, a question of principle. As previous pages have suggested, Religion and Personality inevitably involves an attempt to relate in proper and critical fashion not only theology and the personality studies but also theory and practice or function. Ordinarily, therefore, the work for the D.B. degree, which involves attempts to relate theory to practice, is a much superior way for a student entering nearly any branch of the ministry, particularly if his special interest is in this field. If a student had conscientious objection to self-identification as a potential candidate for ordination or its equivalent, or something else that would render the D.B. program conscientiously unpalatable to him, then the M.A. could be regarded as a live option. But if such a student intended to go on to the Ph.D., then the M.A. would be inferior to the D.B. in preparing him for specialization in this field, although this might not be true in other fields of theological study. However, competent students wishing to take the M.A. concomitantly with the D.B. degree under this faculty will ordinarily be permitted to do so.

This discussion may be schematized as follows.

1. An applicant already possessing a D.B. from another school will not be admitted to work for the M.A. in Religion and Personality unless he can demonstrate very special reasons for his admission.
2. An applicant directly from college, or without previous graduate study in theology, will not be admitted to work for the M.A. degree, either as a terminal degree or as a step toward the Ph.D. degree, unless he can demon-

strate conscientious objections to what is involved in work for the D.B. degree.

3. An applicant for the M.A. degree in Religion and Personality, who simply wants to have the advantages of being enrolled in a degree program rather than being a student-at-large, and who does not intend to complete the degree, will be rejected unless most exceptional circumstances can be demonstrated. The same applies to applicants to become students-at-large majoring in Religion and Personality.

MASTER OF ARTS IN RELIGIOUS EDUCATION

The strictures noted above in relation to admission to work for the general Master of Arts in Religion and Personality do not apply in relation to the special Master of Arts in Religious Education, except that approval of the field is a necessary prerequisite to admission.

This degree is designed to meet the needs of two kinds of students. The first is the person without previous graduate theological study who is concerned to become a director of religious education or in some other way to specialize in the educational work of the church. For this type of person a course is set up requiring approximately three academic years. Field as well as academic study is included in the program.

The other kind of person for whom this program is intended is the person who has already done D.B. study but wishes to specialize in some aspect of the educational work of the church. For this kind of person the course is geared to approximately two years.

The general requirements for this degree are indicated in the *Announcements,* and a special prospectus is available from the office of the Dean, or from Professor Ross Snyder, who directs this program.

FACULTY INTERESTS AND WORK

At present the faculty in Religion and Personality consists of seven men. But lest it be thought that we inflate the budget, let it be quickly added that only three of these devote their full time to offering courses to theological students. Considered in terms of offering a full load of courses to our theological students at the various levels of study, we have the equivalent of four and one-half full-time men. This, incidentally, is about the same as the four schools had working in the various areas that later became this field, prior to the establishment of the Federation.

Teaching of the first two of the three courses of the core sequence is alternated among Perry LeFevre, Ross Snyder, and me. Teaching of the third quarter is carried jointly by Philip A. Anderson and Granger Westberg. Guidance of Ph.D. students as official advisers is carried by Perry LeFevre, Ross Snyder, and me. Courses and seminars at the intermediate level, between core sequence and individual Ph.D. student guidance, are offered by all members of the field.

Ross Snyder's particular interests lie along the lines of religious education, religious development, the psychology of religion, and the understanding and helping of adolescents and young adults. Perry LeFevre's particular interests are the theological foundations of education,

religion in higher education, the psychologies held by theologians and the philosophies held by personality theorists, existentialism, and the relations of our field to philosophy. My own interests lie in the relating of theology to the personality studies, especially psychiatry, pastoral care and counseling, pastoral theology, pastoral psychology, and the relation of this field to ethics.

Granger Westberg and Carl Wennerstrom both work in collaboration with the University hospitals. The former is on the faculty of the medical school as well as our theological schools, while the latter is chaplain of the hospitals as well as member of the theological faculty. LeRoy H. Aden is on our faculty and in that capacity gives about half his time as a member of the faculty at the University's Counseling Center. Philip A. Anderson, whose principal work is as Dean of Students of the Chicago Theological Seminary, gives a portion of his time to our field in the area of work with groups.

If everything that these men are doing were to be detailed here, the *Divinity School News* could not contain it; so perhaps it is just as well that they have all ignored my two requests for details. The two younger members of the field, LeRoy H. Aden and Carl Wennerstrom, are not yet in print and had better not be until they complete their respective Ph.D. dissertations. Aden came here after a D.B. at Wartburg Theological Seminary and a year of clinical pastoral training, becoming an instructor during 1959. In addition to his fundamental work on Christian doctrine in relation to some aspects of psychology, he has specialized in pastoral counseling and on the ministry to individuals on the college and university campuses.

Carl Wennerstrom, a Unitarian minister, did his D.B. work and Ph.D. study here and was appointed several years ago to his present post on our faculty and as chaplain of the University hospitals. Philip A. Anderson, beyond his taxing duties as dean of students and his teaching in our field, has published several articles on group work within the church, and we are hopeful about a book from him on this subject.

Ross Snyder recently edited a special issue of the *Chicago Theological Seminary Register* on young adults, which has sold several thousand additional copies. He and Perry LeFevre have jointly edited a special issue of *Pastoral Psychology* magazine on work with young people, which will be published later this year. LeFevre's recent book on *The Christian Teacher* has received high and discriminating praise. During the Spring Quarter he is out of residence in order to work on a forthcoming volume, *American Theories of Religious Education.* Granger Westberg's large pamphlet or small book, *Premarital Counseling,* is being widely distributed by its publisher, the National Council of Churches. A new book by Westberg is completed and in process of publication. As for me, principal recent publications have been *The Christian Shepherd* last year and *Preface to Pastoral Theology* the year before. Perry LeFevre and I are both editors, he of the *C.T.S. Register,* and I pastoral consultant to *Pastoral Psychology* magazine.

Of special current projects, only two or three will be mentioned. An account will soon be available of the Kokomo project directed by Granger Westberg. Virtually all the clergy of this Indiana community entered upon a series of workshops here in Chicago to see what could happen along the lines of mental health when extension education was secured in this area by all its clergy. The findings are encouraging and a tribute to Westberg's planning and execution. The project was supported by a grant from the Lilly Endowment.

Last year a new five-year program in religion and psychiatry was begun at the Menninger Foundation, in Topeka, Kansas, for which I am serving as principal non-resident consultant. A bulletin about the program in general and a special bulletin concerning one of its items, special fellowships in psychiatric theory for persons who are in or who have completed doctorates in theology, are available from the Foundation on request.

As is evident from LeRoy H. Aden's serving as a faculty member at the University's Counseling Center, we have long enjoyed close and cordial relationships with this part of the University originally directed by Carl R. Rogers and now by John M. Butler. Since the establishment of the chaplaincy at the University hospitals in 1951, our relationships with the hospitals and the medical school have steadily grown closer, culminating in the joint appointment of Granger Westberg. Since the medical school and hospitals, about four years ago, created for the first time a department of psychiatry, headed by Knight Aldrich, M.D., our relationships there have become closer. Recently, Edgar Draper, M.D., joined the psychiatric staff and faculty. He had had previous professional training in theology. Although he is not a member of our field, he is consultant to us and participates in the meetings and activities of the field. Other resources in the University are also rich and are being cultivated, although in less formal fashion than those indicated.

Service by our field to working clergy is ordinarily not possible during the regular school year, although I have had a fascinating time this quarter, as will Carl Wennerstrom next quarter, teaching a seminar on the work of the rabbi with individuals and families to thirteen rabbis of Chicago representing all three divisions of Judaism. For some time past, the forthcoming summer being no exception, faculty members in our field have offered workshops for ministers. Granger Westberg will direct the workshop on pastoral care, and Ross Snyder and Perry LeFevre will direct the workshops for leaders of youth. Folders concerning these are available from the office of the Dean.

SEWARD HILTNER
Professor of Pastoral Theology

FACULTY NEWS

LeRoy H. Aden, Instructor in Pastoral Care, was the principal speaker at a Regional Conference of the Danforth Associates in Kansas City, Missouri, on March 5 and 6.

Mircea Eliade, Professor of History of Religions, delivered a lecture, "Myth Today," at a symposium at Harvard University on April 24. His books, *O Sagrado e o profano* (Lisbon: Livros do Brasil, 1960) and *Hereiros y alchimistas* (Barcelona: Ediciones Tauros,), have recently been published, and an article, "Significations religieuses de la regeneration cosmique," recently appeared in *Eranos-Jahrbuch*, Volume XXVIII (Zurich, 1960).

Robert M. Grant, Professor of New Testament, addressed the National Association of Biblical Instructors (Mid-West Section) and the Chicago Society of Biblical Research on February 27. His book, *The Secret Sayings of Jesus* (with David Noel Freedman and an English translation of the Gospel of Thomas by William R. Schoedel), was published on February 18 by Doubleday.

Daniel T. Jenkins, Associate Professor of Ecumenical Theology, was the Ayer lecturer during the annual Spring Convocation at Colgate-Rochester Divinity School, Rochester, New York, in co-operation with the New York State Council of Churches, on April 18–20. He delivered four addresses based on "Revolution and Mystery: The Christian Belief in God." Since 1950 Mr. Jenkins has spent one quarter of each year at the University of Chicago. He is pastor of King's Weigh House Congregational Church, London, England.

Joseph M. Kitagawa has been promoted to Associate Professor of History of Religions. His recent publications include: "Nihon no Bunka to Shukyo" ("Culture and Religions in Japan"), *Transactions of the Institute for Japanese Culture and Classics* (Tokyo), No. 5 (1959); "Nichi-bei no Shukyo-gaku" ("Scientific Study of Religions in Japan and North America"), *Journal of Philosophical Studies* (Kyoto), Volume XL, No. 5 (1959); and "Glimpses of the Christian Church in Asia," *Episcopal Overseas Mission Review*, Volume V, No. 2 (1960). On February 17 Professor Kitagawa delivered a lecture on "Religions in Japan" at Concordia Seminary, St. Louis, and on April 22–24 he read a paper on "Mikado and Shaman: Two Types of Charisma in Japanese Religions" at a conference of the new Association for the Study of Religions, at Arden House, Harriman, New York.

Jaroslav J. Pelikan, Professor of Historical Theology, will be lecturing at the World Student Christian Federation Conference in Strasbourg, together with Dr. Visser 'tHooft and D. T. Niles, July 15–30.

Protestants, Catholics, and Jews of the Chicago area found common interest and a common need for more informed leaders as a result of their appearances before the City Council hearings on the Hyde Park–Kenwood renewal plan. The De-

partment of Citizenship Education and Action (DCEA) of the Church Federation of Greater Chicago, the Archdiocesan Conservation Council, and the Social Action Committee of the Chicago Federation of the Union of American Hebrew Congregations have been working individually and collectively for more than a year looking forward to a May 1, 1960, conference on "Religion, Community Life, and Chicago's Housing." As chairman of the research unit of the DCEA, ALVIN PITCHER, Assistant Professor of Ethics and Society, has represented the Church Federation on the central planning committee for this conference. He spoke on behalf of the Church Federation at the Chicago hearings of the United States Commission on Civil Rights, the joint meeting of two hundred and fifty Roman Catholic, Protestant, and Jewish clergy at the Stockyards Inn, and the South Shore Commission rally. In addition to special training sessions for the Methodist area leaders and at the Union ministers' meeting, he presented the program at the area assemblies of the Church Federation, the Southtown Ministers' Association, the Chicago Lawn Ministers' Association, and the social action commission of the Hyde Park–Kenwood Council of Churches and Synagogues. He led preparatory sessions for the May 1 conference at the Church of the Good Shepherd, Oak Park First Presbyterian, Evanston First Presbyterian, Berry Memorial Methodist, Winnetka Community, and University Disciples of Christ Churches.

As his research assistant, Verne Fletcher, a graduate student in the department, has written an extensive study, "Housing Needs and Housing Programs," that is now available for use by all of the groups. In connection with recent developments in the Southwest Area of Chicago, Mr. Pitcher attempted to provide some help for the Protestant ministers participating in the Organization for the Southwest Community (OSC). The Ethics and Society faculty with Mr. Fletcher issued a statement setting forth policies relating to the co-operation of Protestant churches with the OSC. This became the basis for a policy statement of the DCEA and of the General Board of the Church Federation. As part of a long-term program, Mr. Pitcher has been appointed to a new Chicago area Protestant commission, Churches and Community Organizations, and is helping to enlist denominational leaders. He is now preparing a document for the May 1 meeting, "What Kind of Metropolis Do We Want?"

Recently, Mr. Pitcher has lectured on "The Renewal of the Church" at the Champaign-Urbana Baptist Association meeting, on "The Church and the Affluent Society" at the Illinois State USC Assembly at Normal, and on "The Protestant Influence on Politics in the Twentieth Century" at Indiana State Teachers College.

NATHAN A. SCOTT, JR., Associate Professor of Theology and Literature, delivered three lectures and conducted several seminars at Muhlenberg College (Allentown, Pa.) in the first week of March in connection with the College's annual Institute of Faith program. On

March 7 he delivered an address before the students and faculty of Elmhurst college (Elmhurst, Ill.) on "Art and the Renewal of Human Sensibility in Mass Society." In a Lenten series of lectures on Christianity and the arts, he delivered a lecture on modern literature at the Faith United Protestant Church on March 9 in Park Forest, Illinois. Also in March, Mr. Scott delivered the Bente Memorial Lecture at Concordia College (Fort Wayne, Ind.) on "The Moral and Religious Vision of Ernest Hemingway" and addressed the Student Colloquium of Seabury-Western Theological Seminary (Evanston, Ill.) on "New Idioms in Recent American Literature." In April, Mr. Scott delivered two lectures at the United Theological Seminary (Dayton, Ohio) on "The Testimony of Modern Literature and the Pattern of Preaching in Our Time" and addressed the Lutheran Student Foundation of Northern Illinois University (De Kalb, Ill.). On May 1 he will deliver a lecture on "The Crisis of Faith and the Modern Literary Imagination" at the University of Wisconsin, and on May 11 he will appear as guest preacher in the chapel of Ohio Wesleyan University. Mr. Scott was also recently elected to the Board of Trustees of Hull House in Chicago.

Joseph Sittler, Professor of Theology, delivered the opening address of the White House Conference on Children and Youth on March 28. On April 17 he was guest preacher at Cornell University, and on April 19–21 Mr. Sittler delivered a lecture at Eden Theological Seminary in St. Louis. Having delivered an address on April 24 at the Indianapolis Festival of the Arts, Mr. Sittler will also address the American Institute of Architects in Minneapolis on May 3.

At the New Testament Club meeting on March 14, Harold R. Willoughby, Professor Emeritus of Christian Origins, was presented with authors' copy of a *Festschrift* by "Former Colleagues and Students," entitled *Studies in Early Christian Origins*. The volume is composed of fifteen scholarly essays, almost all of them written by Doctors of the New Testament Department, including its two famed honorary Doctors (L.H.D.'s): Frederick Grant, of Union, and Amos Wilder, of Harvard. These *Studies* represent an excellent cross-section of the perspectives and methodologies currently guiding investigations of crucial problems relative to the beginnings of early Christianity. Chairman Allen Wikgren of the New Testament Department is editor of the volume.

ALUMNI NEWS

Leila W. Anderson (B.D. '40) had her book, *Pilgrim Circuit Rider,* published April 13 by Harper and Brothers. Written in collaboration with Harriet Harmon Dexter, the book tells of the missionary travels of a woman minister in America today. Leila Anderson is one of the pioneers who roams the blacktop roads of a revived rural America in a station wagon emblazoned "Pilgrim Circuit Rider." In Nebraska, the Dakotas, Michigan, Illinois, and Kansas, Miss

Anderson's work often makes the difference between closed churches and vital congregations. Not only is this a book about one woman's story; it is also about religious education in the average American church.

JOAN J. BOTT (B.D. '58), who has been sharing in the Campus Ministry of the United Presbyterian Church, U.S.A., at the Westminster Foundation, State University of Iowa, since September 1, 1959, was ordained to the Gospel Ministry by the Presbytery of Southeast Iowa and was installed to her position in the Campus Ministry by the Westminster Foundation, Synod of Iowa, at a service of ordination and installation held in the First Presbyterian Church, Iowa City, Iowa, on Sunday, March 27.

EUGENE M. BUSHONG (1929) became senior minister of the Bushnell Congregational Church in Detroit, Michigan, after serving the pastorate of the First Church of Christ (Congregational) in Longmeadow, Massachusetts, for seventeen years.

VALOROUS B. CLEAR (Ph.D. '53) will spend the year 1960–61 teaching and directing research and doing evaluation under a joint appointment by the Evangelical Seminary of Puerto Rico and the National Council of Churches. The teaching assignment is in the field of sociology, and the research and evaluation are related to the urban churches of the island.

E. GUY CUTSHALL (Ph.D. '22) has recently had his book, *The Brass Lock,* published by Pageant Press, Inc. Mr. Cutshall is currently teaching philosophy at the University of Tampa, Florida.

CLAUDE D. DICKS (Ph.D. '47) has been appointed dean of the faculty at Yankton College, Yankton, South Dakota. His text for freshman courses in religion, *The Christian Religion,* was published in September, 1959.

DAVID T. ERICKSON (1932–35) retired on March 1, 1960, to Sugar Run, Bradford County, Pennsylvania. Since 1943, Mr. Erickson had served the First Baptist Church of Arlington, New Jersey, as its pastor.

ROBERT T. HANDY (Ph.D. '49) has written the second study book commissioned by the American Baptist Convention for use in its annual "Schools of Evangelism," under the co-operative five-year Baptist Jubilee Advance. The book is entitled *Members One of Another.* In keeping with the American Baptist Convention's emphasis on the local church during the second year of the Baptist Jubilee Advance, this book is a study of the nature of the church, especially as it relates to evangelism.

ROBERT G. MARTIN (1934–36), who has been acting dean of the Phillips University College of the Bible since last fall, will become its full dean on August 1, 1960. The action was taken recently by the school's board of trustees.

LAWRENCE E. MURPHY (M.A. '21) reports that he is currently teaching "World Religions" at Morningside College, Sioux City, Iowa.

CLARK N. ROSS (B.D. '55) began serving the Waveland Avenue Congregational Church in Chicago on March 1. During the past year Mr. Ross has been chairman of the Social Action Committee of the Northern Illinois Association of Congregational and Christian Churches.

MATTHEW SPINKA (Ph.D. '23) had his book, *The Quest for Church Unity,* published recently by the Macmillan Company. This book presents a compelling case for a real unity—a "spiritual entity" within Christianity. Outlining the history of the ecumenical movement, relating the views held by the Federalists, on the one hand, and by the Ecumenists, on the other, Professor Spinka then offers practical ways to work toward agreement and thence toward unity. Mr. Spinka is presently emeritus professor of church history at the Hartford Seminary Foundation.

SAMUEL E. STUMPF (Ph.D. '48) delivered the keynote lectures at Religious Emphasis Week, Bowdoin College, Brunswick, Maine, in February entitled "Religion and Law: Should Sin Be a Crime?" and "Moral Ambiguity and the Rule of Law." In December, at the Chicago meeting of the medical section of the American Association for the Advancement of Science, Mr. Stumpf delivered a lecture on "The Expanding New World of Second-Story People: A Philosopher Looks at Aging." Among his recent publications are "Contribution de la théologie à la philosophie du droit" (Paris) and "L'élément nouveau dans la philosophie américaine du droit," *Archives de philosophie du droit* (Paris), March, 1960.

LLOYD H. UYEKI (B.D. '56) has been appointed vicar of St. Gregory's Church in Woodstock, New York, commencing January 15, 1960.

PHILIP G. VAN ZANDT (B.D. '10) is now serving as interim pastor at the First Baptist Church of Merrill, Wisconsin, where in 1910 he first became pastor, was ordained, and was married. Having retired in June, 1959, he makes his home in West Lafayette, Indiana. Mr. Van Zandt reports that over forty thousand copies of his booklet, *The Secret of a Happy Marriage,* have been sold.

WOODROW W. WASSON (Ph.D. '47), under a grant administered by the Disciples of Christ Historical Society, Nashville, Tennessee, has been appointed to edit the travel letters of Alexander Campbell.

OWEN M. WEATHERLY (Ph.D. '52) received the Freedoms Foundation Award and the Foundation's George Washington Honor Medal for his sermon, "America's Spiritual Heritage," preached in the First Baptist Church of Philadelphia on June 14, 1959, at a joint worship service of the church and the Philadelphia Flag Day Association. The award was presented to Mr. Weatherly on February 26, 1960.

In Memoriam

EDITH MARIE FISHER (M.A. '28) passed away at her home in San Pedro, California, on October 13, 1959, of can-

cer. Since 1950 she had been a teacher in the Los Angeles City Schools. A member of various civic organizations, she had been president of the San Pedro Association of University Women. Her death was recently reported by her sister, Mrs. Annette Stephenson, with whom she made her home.

HENRY MICK (M.A. '38) died on November 14, 1959, in Windsor, Ontario, Canada, where he had been the minister of the Central United Church. The author of many publications, he also had served as a member of the Council of Theological Education for the United Church of Canada and as lecturer to the Theological Union of the London Conference. He is survived by his wife, Annie Fraser Mick.

WALTER W. RICHESON (M.A. '23) passed away on January 20, 1960, in Springfield, Missouri.

CHANGE OF ALUMNI INFORMATION!

The Divinity School, in order to keep alumni information up to date, will print this Change of Information Form on the back cover of each issue of the *Divinity School News*. The form is for your convenience. Please use it when you have a change of address or a new position or if you have an interesting project under way. We need your co-operation in receiving this information promptly.

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